THE WESTERN LUMINARY.

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AMERICAN BIBLE SOCIETY.

[*CIRCULAR.*]

New-York, 22d March, 1827.

To the Officers and Members of the Auxiliary Bible Society of Kentucky.

DEAR FRIENDS,

The Managers of the American Bible Society, have often endeavoured to impress on the benevolent of our country, the importance of vigorous, persevering efforts in the work of disseminating the Holy Scriptures. They are happy too in knowing that individuals in different parts of the country, have felt the call for such efforts, and have cheerfully made them. Many have formed themselves into local associations, and something which demands gratitude, has been commenced for the Bible cause. But when we look forward, and see how much remains still to be done, how many thousand families are yet unsupplied with the Scriptures, and how inadequate the means now in operation to meet the growing demand for them, we are constrained to say, that, as a people, we are far, very far from being awake to our duty.

It is an affecting truth, that, after ten years of assiduous labour, the Managers of this Society are obliged to reflect, that, in all this time, they have been enabled to publish only about half a million of Scriptures, while 3,000,000 of our countrymen remain still without them: and that they have now means to print only 50,000 copies a year, while our population is increased in this period, little less than 400,000; or enough for 57,000 families. Allowing therefore, that private printers and a few local Societies together, print half as many more Scriptures as the American Bible Society, (which is doubtful,) there still remains an increase every year of 100,000 souls, or 14,300 families, for whom no provision is made or making, to furnish them with the word of God. These are plain facts which all can understand; from which all may learn the need which this Society has of increased patronage; from which, all may see that *something more must be done for this cause*, before our duty is discharged.

We have often requested our auxiliaries to make thorough inquiry as to the want of Scriptures in their respective sections of country, and to give us information. A part of them have made this desired investigation, and, as was anticipated, great good has resulted,—a new zeal has been enkindled in the explorers, and those who sent them; new auxiliary members, and new contributors obtained; the sympathies of the wealthy, on hearing of the destitution, have been excited, and many of the poor and neglected, furnished with the Bible. We know of one case where the explorers obtained sixty new members to their Society in a few days, besides what they did in ascertaining and supplying the wants of the destitute.

But for reasons, which we can hardly conjecture, other auxiliaries when solicited, have neglected to search and inform us as to the wants of their vicinity: and in some instances, we are grieved to learn, they seem to have become weary of their work, and to say, "pray have us excused." When we hear of such cases, the question arises, with thrilling interest, how are the poor and the thoughtless in *those* sections of country, ever to obtain the word of God! We cannot reach them but through our Auxiliaries, and if they wait and wait for the destitute around them to come and ask for the bread of life, will they ever possess it! No, brethren, this is not human nature. The Gospel of Christ would have made but little progress in this fallen world, had he and his disciples acted on this principle, it would *never* have come down to us with its rich blessings, and immortal hopes. This Gospel in all ages, must be spread by those who have learned its worth, and know and feel the solemn interest which all men have in its truths. We must still, as in the early ages, go out into the high ways and hedges, must go from house to house, and look out the poor and the wretched, and carry them the bread of life, or they will never have it—we must do this, or our Divine Master will never own us as *followers* of him.

We do feel deeply anxious that *all* our Auxiliaries should become active in the good cause which they have espoused. But to become so, there must in the first place be vigorous efforts on the part of those who conduct these Auxiliaries—the Officers themselves must assemble often, must choose committees, or employ other agents to ascertain the wants of the destitute, must continue to solicit new contributors, and keep up a correspondence with benevolent men within their bounds, and also with the Parent Society at New-York. Were but few individuals in each Auxiliary to commence with determined zeal and energy in this work, there would be no limits to the happy effects—they might arouse and quicken into life all the benevolent feelings of their county, and by their spirited example, affect the whole State in which they reside.

It is hoped that the officers and members of your Society will not deem it unkind, if we *entreat them earnestly* to commence this year with a bold Christian resolution, that much shall be done before its close, to distribute the word of God. There is certainly a call, a loud call for exertion. Multitudes of our own people, we repeat it, are living and dying without the Bible. In our new settlements, the number thus destitute is now great, and growing more so every year. Soon many millions will be collected along the banks of our western waters, and the hills and the valleys be covered with immortal beings; and unless a great effort is made, many of them must enter and pass off the stage of life, strangers to that word which came down from Heaven.

We cannot but feel that a great responsibility rests on those whom Providence has called to be the founders of those new states. Yes, brethren, on you who there reside, it depends in a great measure, what shall be the moral and religious character of those immense hosts, who are to come on the stage and take your places, when you are in the grave. That great western field must *now* be planted with the seeds of holiness, or the weeds of sin will spring up, and overrun the soil. Now is the time to lay the foundation of those benevolent institutions, which, by their activity, may continue to bless your successors till the end of time. Now is the time to resolve *that every family shall have the word of God*, and every man be *invited* at least, to become a helper in carrying this resolution into effect.

As we have already said, we cannot reach the destitute around you and give them the Bible, but by your hands. If you are faithful in looking up the poor, faithful in giving us information of their wants, faithful in raising what means and helpers you are able; there is reason to hope that your brethren in the older states will also assist in supplying those around you, who are unable to purchase the Scriptures for themselves.—It should be remembered, however, that the calls for such gratuitous appropriations are already numerous, coming from almost every quarter. Not only our own people, but some of the Indian tribes are beginning to ask for the bread of life,—Spanish America, long oppressed but now free, has 15,000,000 who need the Bible,—the American Missionaries in India, Palestine, and among the islands of the Pacific, have translated, or are translating this holy book into Pagan languages, and means must be furnished to print and circulate it in those places.

We live, brethren, at a time, when it is criminal in the extreme, for the Christians to be idle. God is turning and overturning the nations, and preparing the way to build up the kingdom of his Son. He is causing his truth to go forth on the right-hand and on the left among the waste places of our own land; and is extending it to those benighted regions, where sin and satan, and idolatry have so long triumphed. In this great work, he is calling on his people to *arise*, to come up to the help of the Lord, to the help of the Lord against the mighty,—he is furnishing employment for all hands, and summoning every man to the service—it is religious treason for a Christian at this time to slumber. Shall we not then all engage with redoubled ardour, in this *first* of duties, the sending of the Holy Scriptures to those, especially to those around us, who are without them. Some of our distant Auxiliaries give indications that they are this year, to engage with new earnestness in the work of looking up, and supplying the destitute with these sacred treasures;—and may we not soon hear the same animating intelligence from our brethren and friends which compose your Society!

With sentiments of respect, and Christian affection, we remain,

Yours, &c.

J. C. BRIGHAM,
Assist Sec. A. B Soc.

From the Kentucky Reporter.

LITHOTOMY.

Mr. Smith:

I have just returned from witnessing something novel in the annals of American Surgery, and so far as I know, paralleled only in the practice of the hospitals of Europe. Professor Dudley in the course of an hour, this morning, and in the presence of a number of pupils, operated upon *three* patients, for the stone. The first a boy of twelve years old, the second a youth of about 20, and the third a man between 50 and 60. From the two former, stones weighing between two and three ounces were taken, and from the latter, four calculi of the size of large nutmegs were extracted. These three patients all promise to do well.

These cases make up in all about the *seventieth* time that Dr. Dudley has performed this important operation, and although some of the cases have presented themselves under very forbidding circumstances, yet in no instance has death resulted as a consequence of the operation in his hands. Thus has this hitherto appaling operation, been robbed of its terrors, and those labouring under the excruciating torments of the disease, are promised a speedy and a safe relief.

SPECTATOR.

Lexington, April 6th.

Congress of Tacubaya.—The session was to be opened on the arrival of the members from Peru. There were present at the last advices, the deputies from Mexico, one from Guatemala, Dr. Gual from Colombia, and those from the United States. Tacubaya is about six miles from the capital, delightfully situated at the foot of the mountains of porphyry which encircle the plain. *N. Y. Obs.*

American S. School Magazine.

NARRATIVE OF FACTS.

Soon after the school under the care of the Female Sabbath School Association, connected with the Second Presbyterian Church of Philadelphia was formed, a little girl, who lived in the outskirts of the city, and who attended this school, was awakened to a deep and serious concern of mind, and began to instruct, and exhort, and pray with the children of her acquaintance, near the place where she dwelt, and to invite them to the Sabbath School.—Some account of this interesting female has been already published in the Sabbath School Gleanings Among the children whom she persuaded to go to the Sabbath School, were two little girls, who were soon distinguished for their docility and attention. They were sisters, one about ten and the other twelve years of age, daughters of a poor German widow woman, who supported herself and them by her own industry. When requested to send her children to the Sabbath School, she seemed very averse to the proposal, saying, that she did not wish them to learn the English language. Upon some persuasion, however, she finally consented. They made very rapid proficiency in the first rudiments, and soon discovered an unusual seriousness and attention of mind, and their teachers had the satisfaction to see their labours richly compensated, and to find them making advances in the knowledge of gospel truth, and resting their hopes of salvation upon the Rock of Ages. They gave the most convincing evidence of a change of heart and decision of character. Their walk and conversation was consistent and exemplary. As soon as they had been brought to taste the sweets of redeeming love, their hearts were deeply affected with the spiritual state of their mother—she was growing old, and her mind was dark and ignorant, and averse to every thing calculated to awaken her to a sense of her sin and danger.

The children were very anxious on her account, and various expedients were resorted to, in order to bring her to a knowledge of the truth. Tracts were given to the children to read to her; and certain passages of scripture carefully selected for them to recite in her hearing; all accompanied with the prayers and humble entreaties of these little apostles of truth.—Sometimes she would get angry and bid them desist; and long did they labour with her in these humble means. The Lord was pleased to hear their prayers, and blessed their exertions, for the salvation of their mother; she became deeply anxious, and began to accompany them to the Sabbath School, and to their little places of social prayer, and became desirous of having a prayer meeting opened in her own house; which was done. She was finally brought to sit at the feet of Jesus, and attributed her conversion to the instrumentality of her children.—When conversing with a person on the state of her mind, she exclaimed, in her German accent, "who would have thought it, Mr. ———, that my dear children would have gone down to that little school, and brought these things home to their poor old wicked mother?"

These young females were early admitted as communicants in one of our churches, and in due season their mother also, and continued to grow in grace as they grew in years.

After two or three years, circumstances made it expedient that they should remove into the country, about fifty miles from the city, where they had some relatives and friends. The children were at first very unwilling to go: they could not abide the thoughts of giving up their school, and social meetings, and going among strangers, where they had neither Sabbath Schools, nor any regular worship. Upon consultation with their friends, they were told that the providence of God seemed to point that way, and to have provided this place as an asylum for them, and that perhaps he had something for them to do there; that they must try to enlighten the poor ignorant children, and tell them what God had done for them.

They soon after removed to that region, and began to look about to see what they could do, but found every thing to dishearten and discourage them. They could find no serious young persons of either sex who would engage with them in establishing a Sabbath School, nor would any of the inhabitants support or patronize them.

They determined, however, to undertake the work themselves, relying upon the blessing of God. A friend supplied them with a few tracts and books, and encouraged them to persevere. They procured a small school house, and collected thirty or forty children, organized them into a Sabbath School, and proceeded to instruct them in the same manner they had been taught themselves At first they met with many difficulties; some of the spectators, even the adults, often disturbed them in their devotions, and ridiculed their endeavours to instruct those little wanderers. They were obliged to labour alone for some time, amidst many discouragements and difficulties. God was pleased, however, to turn the hearts of the opposers, and incline several young females and young men to join them; and by patient continuance in their efforts, the school began to flourish, and soon assumed an encouraging & decided appearance.

As soon as the school was settled, they went into another neighbourhood about five miles off, and undertook another, attending to one in the morning, and the other in the afternoon; so that they soon had two flourishing schools, containing sixty or seventy scholars each—the inhabitants in other districts around, hearing and seeing the success and benefits of these schools, and moved by emulation, immediately set about establishing Sabbath Schools in their respective places, upon the same plan: so that there were eight more Sabbath Schools in this quarter of the country, growing out of the first two.

How wonderful are the ways of divine grace! these two children, who were growing up in ignorance and corruption, and might have been abandoned in wickedness and pests to society, were plucked as little brands from the burning—were awakened and instructed by means of Sabbath Schools, were instrumental in the conversion of their mother, and afterwards of raising ten flourishing schools in a portoin of the country where they had never before been known. And how many souls may hereafter people the kingdom of Heaven in consequence of these labours, will be known to us only in that day when God maketh up his jewels. These young females are still living, and as much engaged in the cause of Christ as ever. They still continue to adorn their profession, and to walk in all the ways of holy obedience; and the church to which they belong has never had any reason to regret their early admission, nor that its members were among the earliest patrons of Sabbath Schools.

ACCOUNT OF THE DEATH OF A PROFLIGATE MAN.

Several years ago, a minister of our church was called upon to visit a man who, it was thought, some weeks before, could not survive twenty-four hours. All his neighbors were astonished that his life was protracted so long. He partook of no nourishment, and was the most emaciated being the writer ever saw. The minister made no delay in visiting this man. When he entered the room, he recognized in him a man who had often cursed him, and upon every occasion reviled him. This circumstance operated powerfully upon the mind of the minister, who determined to meet the dying man in the mildest and most affectionate manner, whilst he sighed to God for wisdom and grace, to make his visit and conversation profitable. A conversation soon ensued, and tears flowed from the eyes of the miserable being, who was too feeble to wipe them away. He then requested that all persons should leave the room, in order that he might have a confidential conversation with the minister. His request was granted. He now commenced; "Sir, you are my minister; I mean, you ought to have been so; but alas! I misrepresented your best acts —misconstrued your declarations, and deserted you and the church.—I understand English, and speak it with as much facility as the German —indeed I seldom speak any other language. And yet, infatuated wretch that I was, I considered it a crime in you to introduce English preaching. I was opposed to all innovations in the church, without investigating the nature thereof, to ascertain whether it would be advantageous to admit them. I did not then reflect, that if all innovations ought to be opposed, then the reformation by Luther should have been opposed. It was opposed by such wicked men as I am, and with as little success as I opposed you." He then wept bitterly, and proceeded: "I ought to have known, that it was your duty to promote the cause of Christ, no matter by what language, and I well knew that many young people of the church did not understand the German language. Be that as it may, I ceased supporting you and the church. From that time the devil obtained full power over me—I became entangled in disputes with most of my neighbors —I read the Bible occasionally, but only to find fault with other persons, and at length with the Bible itself—I commenced drinking to excess, and O! I must tell you, otherwise I cannot die, I committed ————." After some time he became somewhat composed, and seeing a dog in the room, said, "I am more worthless than that dog!"

The minister held out to him the Gospel plan of salvation for some time, to which the man paid great attention, and said it was admirable. The minister then proposed to pray. "Do so, that I may hear prayer before I go to hell—it can do me, however, no good—not that your prayer will not be sincere and fervent—but God is just and holy—I have sinned against Him as long as I could, and in His justice He must condemn me to the flames of hell."

This man was as sane as any ever has been—he departed without giving any evidence of hope.

Let the enemy of religion take warning!! Conscience will awake. Let every faithful minister of the

Gospel rest assured, that his enemies will acknowledge their folly, if not here, in the world to come!!—*Evangelical Lutheran Intelligencer.*

From the Farmer's Cabinet.

"WE ARE AN UNDONE PEOPLE," SAID MY UNCLE THOMAS.

About thirty years after the first settlement in *****, and when there were probably more than one hundred families in the town, and about sixty years ago, the first barrel of *Rum* was brought into the town for the use of the tavern. The news soon spread through the town, and excited very different feelings. A considerable number were pleased. A time was soon appointed to meet and *bleed the Bull* and *taste his blood*, as it was then termed. Not so with Uncle Thomas Upon hearing the news, and seeing how people were affected, he fetched a deep sigh and exclaimed, *If it has come to this, we are an undone people!!!* But, strange as it may seem to many at the present day, this barrel of rum lasted a full year.

My Uncle Thomas lived to be about ninety five, and it is about five years since his death. Whether the old gentleman was endued with a spirit of prophecy, I will not say; but I verily believe that if the fathers of New-England, who were on the stage 60 or 100 years ago, could have looked forward to the present time, and been assured that the quantity of ardent spirits would now have been expended that actually is, and of all the pernicious consequences attending the same, multitudes would with Uncle Thomas have exclaimed, *New-England is an undone people!* Could the actual expense for ardent spirits needlessly used, be accurately ascertained, it is believed the sum would, in many of our towns, amount to more than all which is expended for taxes and for charitable purposes of every description.

Much has been said, and many complaints have been made, that so much money should be contributed to Bible Societies, and for Missionary purposes; but it is believed the money laid out for ardent spirits, more than is needful, would in one year amount to a sum vastly greater than all which was ever expended for Missionary purposes in the whole world since the Christian era.

W. J

ART OF LIVING HAPPILY.

The following maxims or rules of action, might, if strictly observed, go far to increase the happiness, or at least to diminish the inquietudes and miseries of life:—

Observe, invioably, truth in your words, and integrity in your actions.

Accustom yourself to temperance, and be master of your passions.

Be not too much out of humor with the world; but remember it is a world of God's creating; and however sadly it is marred with wickedness and folly, yet you have found in it more comforts than calamities, more civilities than affronts, more instances of kindness towards you than of cruelty.

Try to spend your time usefully, both to yourself and others.

Never make an enemy, nor lose a friend, unnecessarily

Cultivate such an habitual cheerfulness of mind, and evenness of temper, as not to be ruffled by trivial inconveniences and crosses.

Be ready to heal breaches in friendship, and make up differences, and shun litigation yourself as much as possible; for he is an ill calculator that does not perceive that one amicable settlement is better than two law suits.

Be it rather your ambition to acquit yourself well in your proper station than to rise above it.

Despise not small honest gains, and do not risk what you have on the delusive prospect of sudden riches. If you are in a comfortable thriving way, keep in it, and abide your own calling rather than run the chance of another. In a word, mind to "use the world as not abusing it," and probably you will find as much comfort in it as is most fit for a frail being who is merely journeying through it towards an immortal abode.

A DESERVED AND EFFECTUAL REPROOF.

In the Introduction to Mrs. Taylor's Practical Hints to Young Females, is related this interesting anecdote: "Some years ago, a lady, who went with a party to the British Museum, expressed contempt and dissatisfaction at every thing she saw; protested that it was loss of time to continue, and urged the company to hasten their departure. At length they politely thanked the gentleman in attendance, and were about to withdraw, when he detained them by the following address to their fastidious companion:—'When I first saw you, madam, I was struck with your beauty and interesting appearance; but you soon gave me occasion to alter my opinion. I pity the man that marries you, if any one ever will; certainly I would not; and I fear for you, unless some alteration takes place in your taste, manners, and habits. Madam, I wish you a good morning.' Many years after, the same gentleman waited upon another company at the Museum; when they took their leave, and thanked him for his polite attentions, a lady stepped forward, and expressed her gratitude in a manner more lively than the occasion seemed to require. The gentleman, rather surprised, professed himself happy in having contributed to her amusement.—"Sir," said she, "my obligations to you far exceed those which you have conferred this morning." She then recalled to his memory the above circumstance; and added, 'I am that lady; and to you I am indebted, next to this gentleman, who is my husband, for the happiest influence on my life and character; arising from the very pointed, but salutary reproof which you then administered.' "

PRECOCITY.

I have seen an apple putting on its golden, mellow tints, and inviting the appetite, while its fellows were tasteless and green. I have examined, and found the cause of its forwardness to be a worm at the core, preparing it for an untimely decay I have seen a child animating the hopes of its parents, by an uncommon display of early genius and acquirements. I have seen it cut off in its bloom; or it lived, and its mind's progress proved to be short, in proportion to its rapidity; a worm was at the core. I have seen a like example of a more melancholy nature, in the religious world. The young convert, whose hope was strongest, and whose zeal the warmest, was regarded as a future pillar of the church.—His zeal did not increase with his knowlenge, nor his hope brighten with the proof of his character, brought about by time, and the experience of trials. He was surpassed by those with whom he was once scarce compared. The shallowest soil soonest feels the genial influence of the sun. It quick sends up its plants; and they quick fade beneath the sun's too powerful rays. A worm was at the core.

Ch. Register.

NEW CHURCHES.

We were informed a few weeks since, by a gentleman from Boston, of the contemplated erection of another Congregational church in that city the ensuing season, for the worship of the one JEHOVAH, Father, Son and Holy Spirit. From the subjoined letter, with which he has obligingly favored us, it will be seen that measures have been adopted for the erection of *two* such churches, instead of one.

"BOSTON, *March* 22, 1827.

"*Dear Sir*,—I have the pleasure to inform you, that a united meeting of the five orthodox Congregational churches was held last evening in Hanover Vestry, to consult on the expediency of erecting additional churches. It was the most encouraging and animating meeting that I ever attended After the subject had been sufficiently discussed, it was *resolved unanimously*, to attempt the erection of *two* new churches the ensuing season,—one at the north end of the city, and the other at the south. Although several of our prominent givers were not present, $20,000 were subscribed on the spot. The two churches, it is calculated, will cost about $30,000 each. I have no doubt that they will both be built forthwith. *I do hope that the full and overflowing churches of New York will engage in the same delightful work.*—The revival continues to be very encouraging."

Should this noble resolution be carried into effect, as with the blessing of God it will, there will have been four orthodox Congregational churches, and one Baptist church, erected in Boston within the space of two years. *N. Y. Obs.*

THE JEWS AND JERUSALEM.—Dr. Henderson says; "It cannot admit of a moment's doubt, that should the Ottoman power be removed out of the way, and no obstacles be presented by those who may succeed in the dominion of the intermediate regions, the Jews will, to a man, cross the Bosphorus, and endeavor to re-establish their ancient polity. To this all their wishes bend; for this they daily pray; and in order to effect this accomplishment, they are ready to sacrifice any of the most favored advantages they may possess in Europe.

Bernard Barton, the Quaker poet, is preparing for publication a poem to be entitled "The Widow's Tale;" founded on the melancholy loss of the five Wesleyan Missionaries in the mail boat, off the island of Antigua. *N. Y. Obs.*

SELECTIONS.

He that gives good advice, builds with one hand; he that gives good counsel and example, builds with both; but he that gives good admonition and bad example, builds with one hand and pulls down with the other.

An heathen could say, when a bird, scared by a hawk, flew into his bosom for refuge, "I will not kill thee, nor betray thee to thy enemy, seeing thou fliest to me for sanctuary." Much less will God either slay or give up the soul that takes sanctuary in his name.

If you neglect your love to your neighbour, in vain you profess your love to God; for by your love to God, your love to your neighbor is acquired; and by your love to your neighbor, your love to God is nourished.

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
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TRANSYLVANIA PRESBYTERY.

This Presbytery held its late sessions, the first week in April, at Shiloh church, near Columbia, Adair Co. Ky. Besides attending to the usual trials of three young men, as candidates for the ministry, they admitted a fourth; and likewise ordained and installed one of their licentiates, Mr. Sam'l. Wilson, pastor of the church of Shiloh. The ordination sermon was preached by the Rev. John Howe, on 1 Tim. 4 16: and the Rev. Dr. Cleland presiding, offered the consecrating prayer gave the right hand of fellowship, and also delivered the charge to the newly ordained pastor and the congregation. The next day, 2nd Sabbath in April, the sacramental supper was administered to about 100 communicants; 14 of whom were new members, and of this number the bar, the bench, and the medical department each bore testimony to the power of the gospel, and the cause of that great Redeemer to whom Lawyers, Judges, and Physicians, as well as the poor to whom the gospel is preached, all rejoice to come, in the day of his power, and consecrate themselves to his blessed service in time & for eternity. May the rich blessing of heaven continue to rest upon this church and its new pastor, and enable them to rejoice together in the work of faith and labour of love.

The work of the Lord is still going on at Springfield; since their late communion it is believed that 20 more, or upwards, have obtained a hope of an interest in the favor of a reconciled God, through their Saviour Jesus Christ. [COMMUNICATED]

Extract of a letter from the Rev. Dr. Cleland to the Editor.

NEW PROVIDENCE CHURCH.

Mr. Skillman,

Agreeably to a former promise, I send you a brief account of the origin and present state of the churches under my pastoral care. I begin with New Providence.

This church was organized by the Rev. David Rice, in the year 1785. The number of its members, at that time, is not now known. Their first place of worship was a small cabin near M'Afee's station on Salt River, Mercer County, Ky.; on the same site where the present Brick building now stands which is 60 feet by 45, with an end gallery for the colored people. The first worshipers were under the necessity of taking their guns with them, to guard themselves and families, while they attended divine service, for fear of the Indians who made frequent attempts to annoy the inhabitants of this as well as other frontier settlements.

This church remained without a settled Pastor until October 1796, when the Rev Wm. Mahon, from Virginia, became the Pastor of this and the Benson Congregation in connexion. This relation was of short duration; for in October 1798, the Presbytery dissolved the pastoral relation of Mr. M. agreeably to the wishes of the congregation; and this church was again vacant until October 23 1801; on which day the Rev. Saml. B. Robertson, by a united call from this and the Cane Run congregations, was ordained and installed their Pastor. During Mr. Robertson's ministry, which continued nine years and six months, the churches under his care appeared to flourish and gain strength; the Lord wrought with him and prospered his labors; many were added to the church, and that portion of the body of Christ was edified. But at length, believing that he might be more useful elsewhere, on his own application, the relation between him and his people was dissolved, by the act of Presbytery, on the 10th day of April, 1811; and the congregation again became vacant; and so continued until the 1st of April 1813; when, agreeably to previous arrangements, the present incumbent became their pastor, and was settled by installation on the 4th Saturday in October following.

In consequence of removals, deaths &c., this church was found to be, by its present Pastor, in a languid and declining state. While iniquity abounded, the love of many had waxed cold. Some of its oldest members had long before left it on account of Psalmody, and united with Mr Rankin, who was at that time, a member of the Associate Reformed Presbytery. There were no regular church records; a great defect in any church; and the eldership, being required by the new Pastor, were able to give up the names of about 70 members only belonging to this church. By a gradual increase this number was somewhat more than doubled during his first ten years ministry: since which period, the annual increase has been greater. There has been a more extensive, constant, serious and affectionate attention to the means of grace In the year 1823 there were 17 members added, all heads of families:—in 1824 there were 12, all of the same class, except two. In 1825, there were 28, of whom 12 were young persons, the children of professing parents. During the past and a part of the present year (up to April 16, 1827) there have been 69 added to this church. Of the whole number, (120) added since 1823, there have been only 22 adult baptisms; wanting a small fraction of being one sixth of the whole. Now if the Lord has blest this church, which is not yet doubted, then this fact speaks loudly in favour of those who have covenanted with God, in behalf of their children, when they consecrated them to him in holy baptism. Within the sacred inclosure of his visible, believing, covenanting people, does the ever blessed, covenanting God, graciously condescend to pour out largely his spirit upon their seed and his blessing upon their offspring. The covenant prayers and vows of the faithful, will never be forgotten, so long as God says, *I will be a God unto thee, and to thy seed after thee.* O it has been among the most pleasing joyful scenes we have ever witnessed to see our consecrated sons and daughters renouncing the world, sin, and the devil, and giving "their own selves" unto the Lord This class has shared more extensively in the late work amongst us, than any other. They began to come into the full communion of the church in July 1825, and have continued to take the lead in respect of numbers, ever since. The work of conviction and conversion appears comparatively, to have declined. The zeal and piety of the young converts yet continue unabated. The whole number added to this church since I have been its Pastor, is 204. We rejoice to mention that there has not been a single instance of open, wilful apostacy.

HARRODSBURG CHURCH.

This church, now in connexion with New Providence, under the same Pastor, was for many years known by the name of Cane-Run church, about three miles east of Harrodsburg. It was first organized in the year 1783, by the Rev David Rice, who was also its first Pastor in connexion with the church of Danville. It became vacant in the year 1797 or 98, when Mr. Rice removed to the Green River country, where he died June 18, 1816

The vacancy of this church continued until the fall of 1801, when the Rev. S. B. Robertson became its Pastor. Being now associated with New Providence, under the same Pastor, the changes and vicisitudes were similar. The old house falling into decay, and the body of the congregation lying in the town and vicinity westwardly, it was deemed expedient and advisable to appoint the preaching in the Court-house. This town, though one of the oldest in, and near the centre of the state, was at that time quite small, and not a half dozen of the inhabitants members of any church. Divine service was continued, with great inconvenience, in the old Court-house for nearly two years; after which a new building for the double purpose of a meeting house and seminary, was occupied nearly two years longer; when, on the 8th day of March 1819, it was blown down, almost to the foundation, by a violent North West wind, and rendered unfit for any use. This circumstance stimulated the congregation to erect a building, made of brick, 70 feet by 45, exclusively for the service of God; and which was consecrated to that purpose on Sabbath the 26th of November 1820.

The number of members given in by the eldership, agreeably to the request of the present Pastor, amounted in August 1814, to 48. Since this period there have been 180 added. Of this number 58 have been added since the late excitement, within 10 months. Out of this number there are 36 young persons, some of them 10 and 12 years of age. The whole number added in both churches, since the commencement of the present revival is 127.

With respect to the character of the work, in these congregations, it can be truly said to be deep and solemn; attended with no extravagance, eccentricities, or mere ephemerial feelings, arising from sympathy, or animal excitement, too often the effect of artificial management, aiming to excite the passions either from the want of care, or ability, to afford previous instruction and edification to the understanding. Some have continued in darkness and distress for some length of time, while others have been enabled to rejoice in hope, shortly after a discovery of their lost and hopeless state. I most heartily pray that all may go on their way rejoicing, growing in grace, and in the knowledge of God their Saviour, and at last find a full admittance into the kingdom of glory with all the redeemed millions around the throne of God and the Lamb forever.

As some, who hate the doctrines of the cross, and what we esteem the *fundamentals* of our holy religion, are unwilling to attribute the late blessed work to the preaching of these doctrines; and who are gratuitously, not to say indecorously attempting to speak for us on this subject, I shall here, in a very succinct manner, present an epitome of those doctrines I have uniformly preached, and particularly inculcated, during the late revival, in my own congregations, and elsewhere, when called abroad to assist my brethren. The same I can say of my brethren whenever I have had the pleasure of hearing them. I hold and preach, now and heretofore, uniformly and constantly,—*The Existence and Perfections the Sovereignty and Tri-personality of the one Supreme Eternal God; —The Law of God in its righteous and reasonable character, as holy, just and good;—The Rebellion, Apostacy, and total Corruption of Man;—The impossibility of Justification by the works of the Law;—The originally and eternally divine character of Christ, as the Son of God and the Saviour of Men;—The absolute necessity of an interest in his redemption for the attainment of salvation; —Justification by faith in his expiatory sacrifice and law fulfilling Righteousness; —The nature and necessity of Regeneration, Faith and Repentance;—The excellency and importance of Holiness in all its branches as a moral character indispensable to secure the favor and approbation of God,—A Judgment to come;—A future state of existence—And a recompense of reward to the righteous and the wicked beyond the grave.*

These are doctrines of the Scriptures,—revealed by the Holy Spirit,—inculcated by Christ and his Apostles, —and owned of God in the salvation of sinners; these enlighten the mind, convince the conscience, awaken the heart, and, by the power of the Holy Ghost, convert the soul,—they produce genuine revivals, comfort the christian, alarm the sinner, edify the body of Christ, and cause the soul to rejoice and triumph in death. These doctrines, with others involved in, or necessarily connected with them, are the theme of my preaching—precious to my own soul—familiar to my constant hearers, and, in the firm belief of which, I expect to close my ministry with that life which He, who counted me worthy, putting me into the ministry, has graciously given, and designs to close when my work is finished here below.

THOMAS CLELAND.

REVIVAL IN BOSTON AND VICINITY.

Abridged from the Boston Recorder and Telegraph.

The present religious attention in Boston, which has already caused much joy and thanksgiving in heaven and on earth, may be traced back to the commencement of the year 1826.—The pastors of the Old South and Essex Street congregations agreed in the adoption of some special measures at that time, with reference to the promotion of such a work. In the latter congregation, the efforts were blessed, and at a meeting for young men the power of truth and the influence of the Spirit were felt. From that time to the present, a still, gradual, but solemn work of grace, has been going on in that society. The church have received 60 to their communion. The whole number who have expressed a hope is about 150. The number of those who attend the meetings for inquiry, varies from 60 to 80. The attention has never been more promising, than it is at the present time.

The next excitement, in the order of time, recurred in Hanover congregation. The church, originally consisting of 37 members, has received 70, and 40 or 50 more have been examined for admission. The whole number of conversions may be reckoned between 150 and 180. The inquiry meetings are attended by from 100 to 150.

In the Old South congregation, some attention existed in the latter part of May. The admissions to the church have been 17, and 23 stand propounded. The number of those who have expressed a hope, 80 or 90. The average number at the inquiry meetings, for some weeks past, has been 80 or 90.

In Park-Street Church there was some degree of feeling among professors, in relation to the revival, during the summer: but now it is more promising than ever. The number of those who have avowed a hope is about 50, and 10 have made a profession. About 80 has been the average number at the meetings of inquiry, for some weeks; but more lately 160 have been present on one occasion.

The church in Green-Street have received 13 to their communion, and 14 are now propounded for admission. Perhaps 50 in all have obtained hope in Christ, and about 40 attend the meetings for inquiry. The prospect is still brightening.

At the Mission-house, Butolph Street, public worship has been resumed with considerable interest. A Bible class is commenced, and an inquiry meeting attended by 10 or 12 persons.

The Evangelical Church at South Boston perceives some tokens for good, within a few weeks past. The number of inquirers, 10 or 12.

In the three Baptist Societies there has been unusual attention; in the congregation connected with the First church, the hopeful conversions are 10 to 12; in the second, about 25; in the third, about 30. The inquirers in each congregation about double these numbers.

The Methodist Societies have shared in this influence of the Spirit. Their Church, which is connected with two congregations, has received 133 members since January 1826. It is probable that 50 or 60 others have experienced religion. From 25 to 30 Sabbath school children are reckoned as true lambs of the flock.

In Charlestown, 1st parish, there has been some degree of excitement for several months; and there are lately about 30 inquirers, on an average, at the meeting designed for them.

Religious attention also exists at Cambridgeport, Medford, Waltham, Concord, and Rowley. In the place last named, it commenced on the day set apart to pray for colleges. In Newton, Woburn & Stoneham, the work is powerful and extensive.

REVIVAL AT SUNBURY, GEO.

By a letter from a Clergyman, residing in the neighbourhood of Sunbury, Georgia, we rejoice to learn that God has visited his people, and is reviving his work in the Congregational Church, at Medway, Liberty County. The inhabitants of that county generally have long been distinguished for their good order and regard to religion, and only a few years have elapsed, since there was an interesting revival of religion among all the different denominations in the county.

During the past winter, remarks our correspondent, religion seemed to be at a low ebb—professors were slumbering, and impenitent sinners were unaffected by the means used for their salvation. In this state of things a meeting for special prayer and for preaching was appointed, which was attended by several of the brethren, and continued for three successive days.—God was pleased to hear the voice of prayer, and bless this effort of his people. Twenty persons, most of them young, have since united with that Church, and the good work is still going on. What encouragement for Ministers and Christians to pray and labour for the salvation of souls. God has not said to the seed of Jacob, "Seek my face in vain." But he has said, "Ask and ye shall receive." And "be not weary in well doing, for in due season ye shall reap if ye faint not."

Charleston Observer.

BALTIMORE AND OHIO RAIL ROAD COMPANY.

The subscription books of the Company were closed on Saturday, the 31st ult. on which day alone, says the Baltimore American, were taken thirteen thousand three hundred and eighty-seven shares, making, with those previously taken *forty-one thousand seven hundred and eighty-eight shares*, inclusive of the five thousand allotted to and taken by the corporation of Baltimore. The amount of money, therefore, subscribed by this city alone, is *four millions one hundred and seventy-eight thousand dollars*, divided among *twenty-two thousand names*. It will be remembered that only fifteen thousand shares are allotted to individuals, so that each name will be entitled but to 7-10ths of a share, or seven shares for every ten names—which will be reduced by the subscriptions in Frederick and Hagerstown, which are not yet ascertained, but are supposed to amount to two thousand shares. It is believed that of this subscription, which outruns so largely the fund contemplated to be raised, but a comparatively small part has been made with a view to speculation.

MORGAN'S CASE.

A committee of the house of assembly of New York raised upon Gov. Clinton's message concerning the abduction of Morgan, has made a report recommending the offer of a reward of *five thousand dollars* for the discovery of Morgan, if alive; or if dead, for the conviction of his murderers, and the appointment of a joint committee of the two houses, two from the senate and three from the assembly, to receive testimony and investigate the subject during the recess; and to report fully and circumstantially, to the next legislature.—[*Nat Intel.*

A PRAISE-WORTHY ACT.

A noble act of benevolence towards the suffering Greeks is mentioned in our last Mount-Holly (N. J.) Mirror. On the 20th ult. a marriage was celebrated in that place. After the ceremonies were over, the bridegroom (besides making a handsome gratuity to the magistrate who had married him) deposited the sum of thirty dollars, to be forwarded to the Greek Committee, remarking at the same time to the magistrate, that he considered it the most christian and rational manner of celebrating his nuptials by contributing to charity and benevolence, an equivalent necessary to sustain the heartless and demoralizing practice of health drinking, punch drinking, sensual feasting, &c. And in this sentiment we most cordially agree.

Newark Sentinel.

THE PRESIDENTIAL QUESTION.

It is lamentable how much space is devoted in most of the newspapers to the *Presidential Question*, so called—a question known to be one not of fundamental policy, but of personal predilection and aim. There seems to be a devotion to the interests of *men*, which is irreconcileable with the principles and professions of Republicans. In Congress, all instant and really national business was either postponed, or discussed and determined as if it referred mainly to the question, just mentioned. In like manner, the editors and correspondents of the daily press appear to consider it as chiefly important and interesting to their readers; and those columns which might be filled with truly useful information of various kinds, collected from domestic or foreign sources, are devoted to eulogies or imputations on individuals, in connection with a choice which is to be made eighteen or nineteen months hence, and which may be determined according to the chapter of accidents, quite differently from all present designs and calculations. Passions are thus prematurely or gratuitously inflamed;—invective is substituted for doctrine—slang for sense and instruction—personal for national advantage.

Nat. Gaz.

GEORGIA.

A letter published in the Democratic Press, dated Savannah, March 12th, states that Gen. Harden had been much disappointed at discovering that the feelings of the troops which have been ordered out under his command, are not so warm or so hostile to the General Government as he had supposed. A majority of them, we are assured, remained lukewarm after listening to a speech he addressed to them; and the following portions of the different corps are said to be decidedly in favor of the administration: All the Georgia Volunteers, three-fourths of the Fencibles, one third of the Guards, two-thirds of the Chatham Artillery, one-fourth of the Blues, one-fourth of the Hussars and one-half the Bent companies.

D. Adv.

THE CREEK INDIAN LANDS.—We are informed (says the Macon *Messenger*, of the 20th March) that the Chiefs of the Creek nation have been convened by the Agent at Broken Arrow, and that on Friday last he commenced to treat with them for their lands within the limits of Georgia, not included by the New Treaty. There can be very little doubt of his success.

COLONIAL TRADE.—The National Journal says, that the British cabinet refuse to treat any further, on the subject of our trade with the West Indies. Of course the late report of the favorable prospects of Mr Gallatin's negotiations, is without foundation. The direct intercourse must therefore remain suspended, probably until the next session of Congress.

STEAM BOATS.—A Cincinnati paper of Feb. 9th enumerates *one hundred and thirty-five* steam boats plying upon the western waters.

Seventeen slaves in Lunenburgh county, Virginia, charged with the murder of their master, Mr. John Hamlin, were tried on the 21st of March, and nine of the principal ones were condemned to be executed.

Isaac B. Desha, we are informed, has very nearly recovered from the wound which he inflicted upon him self; the only effect it has, is in his speech, which is somewhat impaired, though it is thought that he will entirely recover.

Spirit of Seventy-Six.

James Watson has been sentenced to be hung in Nelson county, on the 12th day of May next, for the murder of Caufman and Courtney. *Ib.*

THE JUDGE of the Jefferson Circuit Court has set aside the finding of the Jury, by which *Randall W. Smith* was to be sent to the Penitentiary, for seven years, for killing Dect. Brown, and has granted a new trial—and has admitted the prisoner to bail in the meantime.—*Commentator*

MARRIED,

In Cincinnati, Ohio, on the 27th ult. JOSEPH NASH M'DOWELL, M D of this county, to Miss AMANDA V. DRAKE, of that city.

DIED,

On Tuesday the 17th inst. Mrs. JANE SHARP relict of the late Mr. Richard Sharp, sen. of this place.

From the Vermont Chronicle.

THE WORTH OF A DOLLAR.

Mr. Tracy,

The following story is no fiction. It was related to me by a mother in Israel, in whose veracity I repose entire confidence. The principal actor in the scene was a brother in law of hers, distinguished for his piety while living, but now with God: and it was from his own lips that she had all the particulars. Pray, Sir, give it to your readers; and if I may judge from its effects on myself, it will touch, in many a heart, a chord which will vibrate long, with tender and delightful emotions.

About thirty years ago, Deacon M. was travelling from a town on the eastern border of Vermont, to another on the western side of the same state. Passing over the mountainous part of the country between the Connecticut and Onion rivers, he perceived the heavens to be gathering blackness; the sound of distant thunder was heard; and a heavy shower of rain was seen to be fast approaching. The traveller was then in a forest; no place of shelter appeared; and he hastened on until he arrived at a small hut, just on the border of the woods. The rain, just then, began to rush down with power. He sprang from his horse, pulled off his saddle, and, without ceremony, darted into the house. Surprised to see no family but a single female with an infant child, he began to apologize for his sudden appearance—hoped she would not be alarmed, but permit him to tarry till the rain abated, it was so violent. The woman replied, that she was glad that any one had happened to come in, for she was always much terrified by thunder, "But why, madam," said he, "should you be afraid of thunder? It is the voice of God, and will do no harm to those who love him, and commit themselves to his care." After conversing with her awhile on this topic, he inquired whether she had any neighbors who were religious. She told him she had neighbors, about two miles off; but whether they were religious, she knew not: only she had heard that some man was in the habit of coming there to preach once in a fortnight. Her husband went once, but she had never been to their meeting. In regard to every thing of a religious kind she appeared to be profoundly ignorant.

The rain had now passed over, and the face of nature smiled. The pious deacon, about to depart, expressed to the woman his thanks for her hospitality, and his earnest desire for the salvation of her soul. He earnestly besought her to read her Bible daily, and to give good heed to it as to a light shining in a dark place. She, with tears in her eyes, confessed that *she had no Bible*. They had never been able to buy one. "Could you read one if you had it?" "Yes, sir, and would be glad to do so."—Poor woman," said he, "I do heartily pity you—farewell."

He took his saddle, went to his horse, and was preparing to pursue his journey But he reflected, "This woman is in perishing need of a Bible O that I had one to give her! But I have not. As for money to buy one, I have none to spare. I have no more than will be absolutely necessary for my expenses home. I must go. But if I leave this woman without the means to procure the word of God, she may perish, perhaps, for lack of knowledge. What shall I do?" A voice whispered, "He that hath pity on the poor lendeth to the Lord. Cast thy bread upon the waters, for thou shalt find it after many days." His heart responded, "I will trust the Lord." He took a dollar from his purse, went back, and desired the woman to take it; and as soon as possible procure for herself a Bible. She promised to do so, saying that she knew where one could be obtained.

He again took his leave, and set off. As there were then but few taverns on the road, he asked for lodging at the private house, against which he happened to be, when night overtook him. He had yet a few pieces of change in his pocket, but as a journey of two more days was before him, he purposed to make his supper on a cold morsel, which he happened to have with him. But when the family came round their table to take their evening repast, the master of the house very strongly invited the stranger to join with them—not only so, but to crave God's blessing on their meal. He now began to feel himself among friends, and at liberty to speak freely on divine things. The family appeared gratified in listening to his discourse till a late hour. It was a season of refreshing to their thirsty souls. In the morning the deacon was urged to tarry till breakfast, but declined; the distance he had to travel requiring him to set off early. His benefactor would take no compensation, and he departed, giving him many thanks. He travelled on till late in the morning, when, finding no public house, he stopped again at a private one for refreshment. While waiting, he lost no time to recommend Christ and him crucified to the family. When ready to depart, he offered to pay the mistress of the house, who had waited upon him very kindly, for his repast, and the oats for his horse; but she would receive nothing. Thus he went on, calling for entertainment as often as he needed it, and recommending religion wherever he called; and always offering, as another traveller would do, to pay his expenses; but no one would accept his money; although it was not known but he had a good supply; for he told them not, and his appearance was not mean: at home he was a man of wealth. What, thought he, does this mean? I was never treated in this manner on a journey before. The dollar given to the destitute woman recurred to his mind; and conscience replied, *I have been well paid.* It is, indeed, safe lending to the Lord. On the second day after he left the cottage in the wilderness, he arrived safely at home; and still had money for the poor, having been at no cost whatever.

About one year and a half after this, a stranger called at the house of deacon M. for some refreshment. In the course of the conversation he observed that he lived, when at home, on the other side of the mountain, near Connecticut river. The deacon enquired for some gentlemen there with whom he was acquainted, and found that the gentleman knew them. Next he asked whether the people in that vicinity were paying attention to religion. And the reply was, "Not much But," continued he, "in a town twenty or thirty miles back from the river, where I am acquainted, there has been a powerful revival. The commencement of it was very extraordinary The first person that was awakened and brought to repentance, was a poor woman who lived in a very retired place. At the time of her baptism, she related that some time before, a stranger was driven into her house by a thunder storm, and talked to her so seriously that she began, while listening to his discourse, to feel concerned about her soul. The man, she related, was much affected, when he found that she had no Bible; and after he had left the house to go on his journey, returned again, and gave her a dollar to buy one, and charged her to get it soon, and read it diligently. She did so, and it had been the means, as she believed, of bringing her from darkness into light—from a state of stupidity and sin, to delight in the truth and ways of God. The name of this pious man, or the place of his residence, she knew not. But she believed it was the Lord that sent him. At this relation, and the great change which was so obvious in the woman, her neighbours wondered much. They were led to meditate on the goodness, wisdom, and power of God, displayed in this singular event of his providence. They were led to think of themselves, of the importance of attending more to their Bibles; and were finally awakened to a deep concern for the salvation of their souls As many as thirty or forty were already hopefully converted, and rejoicing in God their Saviour." The deacon, who had listened to this artless relation with a heart swelling more and more, with wonder, gratitude, and joy, could refrain no longer; but with hands and eyes upraised to heaven, exclaimed, "My God! thou hast paid me again." S M. K.

"*Which strain at a gnat and swallow a camel.* Matt. 23: 24.

Dr. Adam Clarke says this passage "should be translated, ye strain out the gnat, but ye swallow down the camel. 'Ye strain at the gnat,' conveys no sense; indeed it is likely to have been at first an error of the press; *at* for *out*, which, on examination, I find escaped in the edition of 1611, and has been regularly continued since."

As an illustration of the passage, Servius, speaking of the East, says:—

"In those hot countries, gnats are very apt to fall into wine, if it be not carefully covered; and passing the liquor through a strainer, that no gnat or part of one might remain, became a *Proverb* for exactness about little matters. In Matt. xxiii. 24, the proverbial expression of carefully straining out a little fly from the liquor to be drank, and yet swallowing a camel, intimates that the Scribes and Pharisees affected to scruple little things, and yet disregarded those of the greatest moment."

A person who suspected that a minister of his acquaintance was not truly a Calvinist, went to him and said "sir, I am told that you are against the perseverance of the saints," "Not I," answered he, "it is the perseverance of sinners that I oppose?" But that is not a satisfactory answer, sir. Do you think that a child of God cannot fall very low and yet be restored? He replied, "I think it will be very dangerous to make the experiment."

Two negroes at the south, who had just been to hear an elegant pulpit discourse, were conversing together respecting it, when one remarked that he "could no understand." The other replied, that he understood all but one word. "What dat?"—"*Perseverance!*" "O, me tell you what dat mean; it mean, take right hold—hold fast—hang on—and no let go."

Virtue is like precious odours, most fragrant by being crushed; for prosperity best discovers vice, but adversity best discovers virtue.

REVOLUTION IN IRELAND.

"*Cavan, Nov.* 27, 1826.—Forty-four persons (of whom seventeen are men, and twenty-seven are women) publicly recanted the errors of popery yesterday, in Cavan Church, in the presence of a very large congregation.

"Surely, it is a most encouraging circumstance for those who are employed in the only sure method of improving the condition of Ireland, that in the short space of eight weeks, *one hundred and thirty-six* Roman Catholics should publicly renounce the errors of the church of which they had been members; two in the church of Ballyhaise, and the remaining 134 in the parish church of Cavan.

"Though every exertion has been made by their Roman Catholic neighbours and the priests to bring back the converts to their former religion, in no one instance have they succeeded."

"*Cavan, Dec.* 4.—Yesterday 61 persons (27 men and 34 women) publicly conformed to Protestantism in Cavan Church. The Church was crowded to excess, and a most powerful and impressive sermon, suited to the occasion, and from the very apposite text, "Teaching for doctrines the commandments of men," was preached by the Rev. George Spaight, Curate of Cavan.—Thus, in the space of nine weeks, in the county of Cavan, 195 individuals, many of them heads of families, have renounced the errors of Popery, and have publicly joined that church which allows to all its members unrestricted liberty of conscience, the right of private judgment, and access to the sacred volume, which the Roman Catholics of Ireland are now beginning to view and to demand, as their only guide and right.

"Popery has received a blow in this county, from which it will never recover. The great work of reformation is advancing, and not all the powers of man will be able to check it."

"*Cavan, Dec.* 10.—Fifty eight Roman Catholics, 26 men 32 women, conformed this day in Cavan Church. A powerful and appropriate sermon was preached on the occasion, by the Rev. Mr. Collins, one of our curates. I have no time, just now, to enlarge on this most grateful event, and wonderful manifestation of God's merciful goodness to our people. The church, as on former like occasions, was crowded not only by residents of the town, but strangers from adjoining parts of the country, upon all of whom the interesting ceremony of abjuration, and the excellent discourse of the preacher, appeared to have made a strong and edifying impression. The holy and salutary interest of the day was added to, in no small degree, by the presence of the Rev. Mr. Pope, Capt. Vernon, and Mr. Gordon, those indefatigable and powerful modern apostles of scriptural knowledge, and gospel truth."

"*Sunday, December* 17, 49 persons lately professing the Roman Catholic religion, renounced the errors of Popery, in the parish church of Cavan. This fact is peculiarly gratifying under existing circumstances, and proves that the prelates who lately met there, possess no more power than the priests, in repressing that spirit of inquiry which is abroad, and which, we trust, will be generally persevered in."

These events were calculated to produce great excitement throughout Ireland, and the Roman Catholic priesthood became greatly alarmed. Dr. Curtis and other Roman Catholic prelates proceeded to Cavan to discover the cause of these large secessions, and he has published a sort of manifesto, in which he declares the converts to be of the worst character, and to have been brought over by money. On the other hand, it was asserted that none were received until their characters were proved to be good, and many who had applied, but could not produce such proof, were dismissed. The Editors of the Examiner say, that the very supposition that 300 of the Roman Catholic population could be bribed, is absurd, and that those from whom they separated, well know it to be so. A meeting has been called at Cavan, for the purpose of refuting the prelate's statement.

The Christian Examiner for February contains the following additional particulars.

County Cavan.—At Cavan Church on Sunday, Dec. 31, thirty nine persons, (19 men and 20 women) conformed to the established church. On the following Sabbath, Jan. 7, the number of conformists was twenty one (11 men and 10 women.) On Jan. 14, twenty-four renounced Popery (7 men and 17 women.)—And on Sunday, Jan. 21, thirty six, of whom 15 were men, and 21 women.

At the church of Ballyhaise, on Sunday, Dec. 31, one person renounced the Roman faith; on Sunday, Jan. 7, six, viz. 2 men and 4 women, conformed; the following Sunday, Jan. 14, three persons, abjured Popery; and on Sunday, Jan. 21, the number of conformists was nine, one man and eight women.

In Arvagh church, on Sunday, Jan. 14, one man and 2 women renounced Popery; and in the parish of Killeshandra, one person conformed on Sunday, January 21.

The total number of persons who have conformed in the county Cavan since the 8th of October, amounts to 467, exclusive of those who have renounced Popery in other parts of Ireland.

The Editor of the Examiner says:

"The progress of the Reformation in Ireland, and the impotence of the priests to check it, are now manifest and every part of Ireland is prepared to assert its moral and intellectual rights Would that our landholders knew their real interests, and would afford protection to those who would gladly, if assured of personal safety, come over to Protestantism."

HIGH WAYS AND BYE WAYS.

We are all on a journey. The world through which we are passing is in some respects like a turnpike—all along which vice and folly have erected toll gates, for the accommodation of those who choose to call in as they go—and there are very few of all the host of travellers who do not occasionally stop at some or another of them—and consequently pay more or less to the toll gatherers. Pay more or less, I say; because there is a great variety, as well in the amount as in the kind of toll exacted at the different stopping places.

Pride and Fashion take heavy tolls of the purse; many a man has become a beggar by paying at their gates; the ordinary fees they charge are heavy, and the road they travel is none of the best.

Pleasure offers a very smooth, delightful road in the outset, she tempts the traveller with very fair promises, and wins thousands—but she taxes without mercy—like an artful robber, she allures till she gets her victim in her power, and then stripe him of his health and money—and turns him off, a miserable object, into the worst and most rugged road of life.

Intemperance plays the part of a sturdy villain—he's the very worst toll gatherer on the road—for he not only gets from his customers their money and their health, but he robs them of their very brains.—The men you meet in the road, ragged and ruined in fame and fortune are his visitors.

And so I might go on enumerating many others who gather toll of the unwary. Accidents sometimes happen, it is true, along the road, but those who do not get through at least tolerably well, you may be sure to have seen stopping at some of these places. The plain common sense men, who travel straight forward, get through the journey without much difficulty.

This being the state of things, it becomes every one, in the outset, if he intends to make a comfortable journey, to take care what kind of company he gets in with. We are apt to do a good deal as our companions do—stop where they stop, and pay toll where they pay. Ten chances to one, then, but our choice in this particular decides our fate.

Having paid due regard to a prudent choice of companions, the next important thing is closely to observe how others manage; to mark the good or ill that is produced by every course of life, see how those who do well manage, and trace the course of all evil to its origin in conduct. Thus you will make yourself master of the information most necessary to regulate your own conduct. There is no difficulty in working things right if you know how—by these means you learn.—*Trent. Emp.*

THE HALF CHRISTIAN.

A professor of this doubtful description is a sort of outcast, both from the Church and from the world. He has enough of Religion to be obnoxious to the one, and too little to be agreeablee to the other. Perhaps every body treats him with civility, yet nobody respects him. There is nothing positively bad to warrant our debarring him from the Lord's Table; and nothing positively good to enable us to welcome him to it cordially. He is neither esteemed in life, nor regretted in death. Not a tear is dropped over his ashes, unless from the eyes of his immediate connections; and his memory is forgotten before the grass can grow on his grave. On the contrary, a holy, lively, decided, consistent Christian, is respected by all who know him. The pious love him dearly, and he lives down the prejudices of the profane. *Charleston Ob.*

JEWS IN CONSTANTINOPLE.

A letter dated, *Constantinople, Dec.* 1, 1826, says, "Three Jews who have been converted to Christianity by the English clergymen, were arrested last night; they have been taken before the Grand Vizier, and on their refusal to abjure their new religion, have been taken back to prison. The rigor with which they are treated proceeds also from their having laid aside the costume of Rajahs, and put on the European dress."

ANIMAL LONGEVITY.—A correspondent of the N. Y. Daily Advertiser says, there are now at Greenwich Village, town of Horse Neck, two Geese, both of the age of 82 years; one is now setting. They have both laid regularly for 81 years. They now belong to Mr. Jared Mead, and were hatched on his father's place.

POETRY.

THE BIBLE.

Precious Bible! o'er whose page
Truth and Grace resplendent shine;
Clasp we here an heritage
Richer than the southern mine;
Title this to thrones above,
Bought by a Redeemer's love.

Pilgrim! o'er enchanted road,
Danger lurking at thy side,
Seekest thou a sure abode?
Welcome here the Pilgrim's Guide;
Light from heaven, whose sacred ray,
Cheers the dark and dreary way.

Sailor! toss'd by wintry gale,
Wouldst thou reach the port sublime?
Would thou steer thy vessel frail,
Safe to an immortal clime?
Brightly beaming from afar,
Here behold thy Polar Star!

Soldier! girding for the field,
Life and glory wouldst thou win?
Armor thou must learn to wield,
From the Gospel Magazine,
This will foil the Tempter's art,
This will quench his flaming dart.

Light in darkness--joy in grief,
Precious Bible, thou canst bring!
Prompt the tear of sweet relief,
Tune the broken heart to sing,
Plant above the Christian's tomb,
Flowers of everlasting bloom!

BYRON'S TESTIMONY FOR THE BIBLE.

The following lines were written by Lord Byron, a short time before his death, on the blank leaf of a Bible.—A record of the convictions of such a man, on this interesting subject, and prepared at such a time, is full of important instruction.—*Fam. Vis.*

Within this awful volume lies
The mystery of mysteries—
Happiest they of human race
To whom (their) God has given grace
To read, to hear, to hope, to pray,
To lift the latch—to force the way;
And better had they ne'er been born,
Than read to doubt, or read to scorn.

MEMOIR
OF THE LIFE OF
MISS CAROLINE E. SMELT.
[Continued.]

September 13th. Having rested very comfortably during the preceding night, she was this day to all appearance, considerably better. She was cheerful, and observed to her mother that she began to think that the Lord might intend to restore her to health; that the preceding evening she had felt a strong impression that she should soon be removed, "that is," said she, "I hoped so, but I was not impatient: I felt perfect submission; for while I am fed with such rich provisions I have nothing to fear. But to day I have felt such a revival of bodily strength, that I do not know but God may spare me to you and my dear father a little longer, perhaps for some years; and I have been endeavouring to be thankful on your account, and to be reconciled to live, that I may be a comfort to you both, and useful to my friends. I have been laying the most delightful plans to advance my Redeemer's cause in every way in my power. If my life be prolonged I intend to employ every talent to his honour. I will visit the poor, not only in town, but in the country. I will exhort and admonish them to serve the Lord. And as the spirit of prayer has been bestowed on me in a very comfortable measure, I will pray with them in their cottages; I will instruct their poor children; I will take a class in the Sunday school; I will instruct our own servants, for they all love me, and deserve my particular attention. I will tell every one of the goodness of God, and that he is worthy to be served. I shall never be backward in reproving my young friends when I see they require it; and I shall feel it to be an important duty, though I shall endeavour to do it with great meekness. Nor shall I ever feel backward to introduce religious conversation, in the hope that a word in season may be spoken to some soul. O! mother, I think I can employ myself so agreeably, that I may well be reconciled to live many years, if it should be the will of my heavenly Father to continue me here. Yes, I will be reconciled, for whatever he does is right. O! mother, I wish Mr. J. may return to this country; he will never again call me the *tacit Caroline*. I could now hold sweet converse with him, for the Lord has filled my mouth with good things. I could tell him things which would fill his pious heart with joy and gladness. He would feel encouraged to go on with *renewed zeal* in his heavenly Father's work. If he could see *me*, poor *feeble me*, now that I am brought out of darkness into marvellous light, he would never despair of reclaiming others. Do mother, write to him; I am sure he would come if he knew all, and spend the winter here.

About the middle of the day she sent for Mr. M. When he came she desired him to pray with her. She then conversed very pleasantly with him, and mentioned her willingness to live or to die, but intreated him to remember her in his private visits to a throne of grace. She told him how much she had respected and esteemed him ever since she first knew him, when she was seven years old; and begged him, should she be raised from that sick bed, never to feel the least hesitancy to admonish or reprove her should he see that she required it. She also expressed a hope that all her Christian friends would do the same.

In the evening she was so much better that her physicians indulged her in a wish to sit up in an easy chair. When she was about to rise she desired that none but her mother and a faithful servant should assist her. As soon as she left the bed she took Mrs. Smelt by the arm and said, "now mother, kneel by the side of this bed with me." They kneeled down; after which she offered up a most evangelical prayer, in which she implored grace to make her thankful for being raised from the first sick bed upon which she had ever been laid—and that, whether she lived months, days, weeks, or years, she might live to the glory of God—that she might ever be mindful of the manifestations of divine love which she had received in that room, and on that bed,—that she might never be allowed to sin because grace abounded, but that she might always feel the same holy submission, the same holy desires, which then filled her heart. She prayed for sinners generally; and finding her strength failing, she made a most pathetic address to heaven, saying, it was known to her heavenly Father what was in her heart to say, and that "she would have mercy and not sacrifice." She then renewed her engagements to be Christ's, and committed herself to his care, at which time she came near to fainting. Her mother was obliged to raise her—lea her to the easy chair, and administered a cordial. In a few minutes she revived and requested that the physicians and friends might be called from an adjoining room—she knew it would give them pleasure to see her sitting up. She conversed very pleasantly for a short time; but feeling faint, she was advised to return to her bed. This she did, and rested tolerably well the whole of that night.

(To be continued.)

ANECDOTE OF THOMAS PAINE.

One very warm evening, about twenty years ago, passing the house where Thomas boarded, the lower window was open, and seeing him sitting close by, and being on speaking terms, I stepped in for a half hour's chat; seven or eight of his friends were also present, whose doubts and his own, he was labouring to remove by a long talk about the story of Joshua commanding the sun and moon to stand still, &c., and concluded by denouncing the Bible as the worst of books, and that it had occasioned more mischief and bloodshed than any book ever printed—and was believed only by fools and designing knaves, &c. Here he paused, and while he was replenishing the tumbler with his favourite brandy and water, a person, who I afterwards found was an intruder, like myself, asked Mr. Paine if he ever was in Scotland? The answer was, yes. So have I been, continues the speaker; and the Scotch are the greatest bigots with the Bible I ever met—it is their school-book, their houses and churches are furnished with Bibles, and if they travel but a few miles from home, their Bible is always their companion; yet, continued the speaker, in no country where I have travelled have I seen the people so comfortable and happy; their poor are not in such abject poverty as I have seen in other countries: by their bigoted custom of going to church on Sundays, they save the wages which they earn through the week, which in other countries that I have visited is generally spent by mechanics and other young men in taverns and frolics on Sundays; and of all the foreigners who land on our shores, none are so much sought after for servants, and to fill places where trust is reposed, as the Scotch; you rarely find them in taverns, the watch house, almshouse, bridewell, or state prison. Now, says he, if the Bible is so bad a book, those who use it most would be the worst of people, but the reverse is the case. This was a sort of argument Paine was not prepared to answer, and a historical fact which could not be denied—so without saying a word, he lifted a candle from the table, and walked up stairs; his disciples slipped out one by one, and left the speaker and T. to enjoy the scene.—*N. Y. Com Adv.*

ADVICE TO YOUNG MARRIED WOMEN.

In the management of your domestic concerns, let prudence and wise economy prevail. Let neatness, order, and judgment be seen in all your different departments. Unite liberality with a just frugality; always reserve something for the hand of charity; and never let your door be closed to the voice of suffering humanity. Your servants, in particular, will have the strongest claims upon your charity: let them be well fed, well clothed, nursed in sickness, and never unjustly treated.

CENTRE COLLEGE OF KENTUCKY.

THE Summer Session of this Institution will commence on the first Monday of May, and continue five months.—Terms of tuition for Senior, Junior, Sophomore and Freshman classes, Twenty-five dollars—Preparatory department Twenty dollars, per session payable in advance in Commonwealth's bank paper.

J. HARLAN, *Secretary*
Board of Trustees

Danville, April 15th, 1827.